Lesson 1

1.1   The Pali language and its alphabet

Pali (*pāḷi*), originally meaning "text", came to designate the language in which the Theravāda canonical texts, known as the *tipiṭaka* ('three baskets') is preserved. This designation probably took place after the 12th century C.E. The Pali language is a type of Prakrit (*prākṛta*), which term is regarded by many as a general appellation for all Middle Indo-Aryan languages.

The Buddha himself probably spoke Māgadhī and some other Middle Indian dialects. Judging from the linguistic features of the Pali as seen in the extant *tipiṭaka*, it appears probable that this language in which the Buddha's teachings were originally propagated in ancient Māgadhi, came to be predominantly influenced by the dialect of the northern western Indian region. Remnants of the ancient Māgadhi dialect, described as "magadhism" by modern scholars, are evident in such words as "*bhikkhave*", "*bhante*", etc.

Prakrit is commonly contrasted with Classical Sanskrit (*saṃskṛta* 'properly made'), the grammatical rules of which came to be defined primarily by Pāṇini (6th or 5th century BCE). In this sense, Prakrit connotes the natural, non-refined (without artificial refining and systematization) vernacular, in contrast to the carefully systematized literary Sanskrit.

On the other hand, since both Pali as a Prakrit and Classical Sanskrit were evolved from the ancient Vedic Sanskrit and related to the languages used by the ancient Indian people, the two are linguistically closely related. For this reason, while it is not a necessity for the student to know Sanskrit in order to master Pali, it is in many ways useful and instructive to study Pali in relation to Sanskrit where possible. In this book, we shall give all roots of Pali verbs as in Sanskrit, and analyse the declensional patterns of nouns/pronouns and conjugational patterns of verbs, etc., following the Sanskrit language where appropriate.

The Pali Alphabet

The Pali alphabet consists of 41 letters (*akkhara*): 8 vowels (*sara*) and 33 consonants (*vyañjana*):

Position of articulation	Consonants							Vowels			pure nasal
	stops					semi-vowels voiced (soft)	sibi-lant	short	long	com-pound	
	unvoiced (hard)	unvoiced (hard)	voiced (soft)	voiced (soft)	voiced (soft)						
Gutturals	*k*	*kh*	*g*	*gh*	*ṅ*	*h*		*a*	*ā*	*e*	*ṃ*
Palatals	*c*	*ch*	*j*	*jh*	*ñ*	*y*		*i*	*ī*		
Cerebrals	*ṭ*	*ṭh*	*ḍ*	*ḍh*	*ṇ*	*r, ḷ, ḷh*				*o*	
Dentals	*t*	*th*	*d*	*dh*	*n*	*l*	*s*				
Labials	*p*	*ph*	*b*	*bh*	*m*	*v*		*u*	*ū*		

e is said to be gutturo-palatal. *o* is said to be gutturo-labial.

1.2   Phonological remarks

A word is articulated in syllables. A syllable is a vowel sound, with or without surrounding consonants. In Pali, a syllable contains either one or two morae (*mattā* 'quantity'; Skt: *mātrā*). The distinction of syllable weight is important.

A syllable is either open (ending in a vowel) or closed (ending in a consonant or *ṃ*).

If it ends in a short vowel and followed by at most one consonant before another vowel is encountered, it is light. If it ends in a long vowel or if a short vowel is followed by a consonant cluster or *ṃ*, it is heavy.

A closed syllable with a short vowel and an open syllable with a long vowel are both heavy.

A light syllable counts as one unit (one *mattā*). A heavy syllable as two units (two *mattā*).

e & *o* are called "compound" vowels. They are heavy in open syllables and light in closed syllables.

E.g.: In *megha*, the *-e-* is pronounced long and is heavy; but in *mettā*, *-e-* is pronounced short and is light. In *moha*, the *-o-* is pronounced long and is heavy; but in *mokkha*, *-o-* is pronounced short and is light.

Double consonants should be pronounced as long consonants. E.g.: *kamma* is pronounced as the two distinct syllables, *kam-ma* (*kam* and *ma*).

In metrical analysis: "light" is marked as "˘"; heavy is marked as "–". An open syllable with a short vowel is light. A closed syllable, or a syllable with a long vowel, is heavy.

Further, the last syllable in a line of a poem is always marked as heavy.

Examples:

- In *gamana*:
  There are three vowel sounds, hence three syllables: *ga*, *ma*, *na*.
  All are open, because they end in a vowel.
  All three are short.

- In *ājānāti*:
  There are four syllables; all open: *ā*, *jā*, *nā*, *ti*;
  The first three are all long; the last is short.

- In *veditabbaṃ*:
  There are four syllables: *ve*, *di*, *tab*, *baṃ*.
  The first two are open. The last two are closed — the 3rd ends in a consonant; the 4th ends in *ṃ*.
  The 1st, 3rd and 4th are long; 2nd is short.

1.3 Noun

Pāli nouns have **3 genders**, masculine, neuter and feminine, each divided as **singular** (sg) **and plural** (pl).

1.3.1 Masculine nouns ending in -*a*

Examples:

- *buddha*,
- *sāvaka*,
- *tathāgata*.

There are m nouns ending in letters other than -*a*

Examples:

- *bhikkhu*,
- *bhagavant*,
- *samādhi*,
- *satthar*.

1.3.2 Neuter (n)

Examples:

- *khetta*,
- *cakkhu*(*s*),
- *vaco* (*vacas*).

1.3.3 Feminine (f)

Examples:
- *paññā*,
- *sati*,
- *jambū*.

We shall learn in this lesson masculine nouns ending in -*a*, followed by neuter nouns ending in -*a*.

It can be noticed that the declension for both the m and n -*a* ending nouns are **identical, except that both the nom and acc of a neuter noun have the same form**. E.g.: *dānaṃ* (sg), *dānāni* (pl) for both nom and acc.

1.4 Declension of nouns

Nouns are declined to reflect their grammatical functions.

Examples:
- *buddho* (nominative case) — Buddha (as subject of the sentence).
- *buddhaṃ* (accusative case) — Buddha (as object of the sentence).
- *buddhassa* / *buddhāya* (dative case) — to/for the Buddha.
- *buddhassa* (genitive case) — of the Buddha.
- *buddhe* (locative case) — in/on the Buddha, concerning/referring to the Buddha.

1.4.1 Declension of the masculine noun *buddha* ('awakened one') ending in '-*a*'

Cases	Singular (sg)	Plural (pl)
nom (subject)	*buddho* (a/the buddha)	*buddhā* (many buddhas, the buddhas)
acc (object)	*buddhaṃ* (a/the buddha)	*buddhe* (many buddhas, the buddhas)
dat (to, for, purpose)	*buddhāya, buddhassa* (to/for a buddha)	*buddhānaṃ* (to/for the buddhas)
gen (of) and **dat**	*buddhassa* (of the buddha/buddha's)	*buddhānaṃ* (of the buddhas, among the buddhas)
loc (in, on, at, among, with reference to)	*buddhe, buddhamhi, buddhasmiṃ* (in, on, concerning, with regard/reference to the buddha)	*buddhesu* (in, on, concerning, with regard/reference to the buddhas)

1.4.2 Declension of the neuter noun *dāna* ('giving') ending in '*-a*'

	sg	pl
nom	*dānaṃ*	*dānāni*
acc	*dānaṃ*	*dānāni*
dat	*dānāya, dānassa*	*dānānaṃ*
gen	*dānassa*	*dānānaṃ*
loc	*dāne, dānamhi, dānasmiṃ*	*dānesu*

1.4.3 Further remarks on the nom case

In the same sentence/clause, nom is also used for any attribute of the subject, including its predicate.

Examples:

- ***puggalo***   *devo*   *hoti* | (A, catukkanipāta, asuravagga, asura-sutta)
  (nom,m,sg)   (nom,m,sg)   (3,sg)

  = A (some) **person** is a god.

  The subject is *puggalo*. Its predicate, *devo* is also nom.

  puggala (m) = person.
  deva (m) = a god, a deity, a divine being, the sky, a rain-cloud.
  hoti/bhavati (3,sg; pre, < √*bhū* I 'become') = becomes, occurs, is.

- *samaṇo*   ***gotamo*** *dhammaṃ deseti* |
  (nom,m,sg) (nom,m,sg)   (acc,m,sg)   (3,sg)
  (M, mūlapaṇṇāsa, sīhanādavagga, mahāsīhanāda-sutta)

  = **Gotama**, (who is) the recluse, teaches the *Dhamma*.

  Here, *samaṇo* is a noun in apposition with the subject *gotamo*; it is an attribute to the latter.

  samaṇa (m)[1] = recluse.
  Gotama (m, npr) = the Buddha's family name.
  dhamma (m; has various meanings) = doctrine, truth, virtue, factor of existence, condition, mental state, mental object, etc.
  deseti (3,sg; pre, caus < √*diś* VI 'point out', 'show'. But the caus means effectively the same as *disati*. For causative, see §3.10) = shows, points out, teaches (the *Dhamma*).

1.4.4 Further remarks on the acc case

1.4.4.1 The acc can take more than one object; these objects being patients of the same action.

Example:

- ***saccānubodhaṃ*** *mayaṃ* … ***gotamaṃ*** *pucchāma* |
      (acc,m,sg)   (nom,pl)   (acc,m,sg)   (1,pl)
  (Cf. M, majjhimapaṇṇāsa, rājavagga, dhammacetiya-sutta)

= We ask the **Gotama** … **about the realization of truth**.

Here, *saccānubodhaṃ* is in acc, being the direct object of "asking". Gotama is also in acc, being the indirect object/patient of the same action.

sacca-anubodha (m) = realization of truth.
mayaṃ (1st pers pron; nom,pl of *ahaṃ*, see §5.2) = we.
pucchati (3,sg; pre, < √*prach* VI 'ask') = asks; *pucchāma* (1,pl) = we ask.

1.4.4.2 The acc is used to indicate the destination/goal of a motion.

Example:

• *saṅgho   piṇḍāya **rājagahaṃ** pavisati* |
  (nom,m,sg) (dat,m,sg)   (acc,m,sg)   (3,sg)
  = The Saṅgha enters **Rājagaha** for alms.
  saṅgha (m) = community, community of Buddhist monks.
  piṇḍa (m) = a lump, ball, a lump of food, alms given as food.
  piṇḍāya (dat,m,sg) = for the purpose of alms.
  Rājagaha (m, npr)[2] = name of city.
  pavisati (3,sg; pre, < *pra* + √*viś* VI 'enter') = enters into, enters.

1.4.4.3 The acc can be understood as indicating the sense "with reference to" or "about".

Example:

• ***gotamaṃ** evaṃ   kalyāṇo   kittisaddo* … |
   (acc,m,sg)   (adv) (nom,m,sg; adj) (nom,m,sg)
  (M, majjhimapaṇṇāsa, brāhmaṇavagga, brahmāyu-sutta)
  = A good reputable report **about Gotama** thus ….

  evaṃ (adv) = in this manner, like this, thus; "yes".
  kalyāṇa (adj) = good, excellent, virtuous.
  kittisadda (m) = good report, reputable report, fame, report.

1.4.5 Further remarks on the loc case
Besides indicating location and the basic sense of "into", "onto", etc., the loc case also expresses the following important senses: among, towards, with reference to, about, in the sense of, as, etc.

Example:

• ***sattesu** byāpādo* | (M, majjhimapaṇṇāsa, bhikkhuvagga, mahāmālukya-sutta)
  (loc,m,pl) (nom,m,sg)
  = Ill-will **towards sentient beings**.

Here, the loc, *sattesu* expresses the sense "towards".

  satta (m) = sentient being.
  byāpāda/vyāpāda (m) = ill-will, malevolence.

• ***kāye**   kāyānupassī viharati* |
  (loc,m,sg) (nom,m,sg; adj)   (3,sg)
  (S, anuruddhasaṃyutta, rahogatavagga, dutiyarahogata-sutta)

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1.4.7 Further remarks on the dative case

The dative expresses the sense of "to", "for", "for the purpose/ sake of". In form, the gen and dat coincide. Thus, *buddhassa* can be either the gen or dat of the stem *buddha*. However, for *-a* ending m and n nouns, there is also a specifically dat inflection, *-āya*.

Examples:
- *buddhāya* (besides *buddhassa*);
- *dānāya* (besides *dānassa*); etc.

1.4.7.1 The dat serves as the case of the indirect object. This can be illustrated in the following two sentences, which equally mean: 'The lay devotes give alms to the Saṅgha:

(1) *upāsako saṅghaṃ dānaṃ deti* |

   (*deti* (3,sg; pre, < √*dā* III 'give'. For Class III verbs, see §8.2)

(2) *upāsako saṅghassa dānaṃ deti* |

In (1), *saṅghaṃ* is acc,sg; it is the indirect object of *deti*.
In (2), *saṅghassa* is dat,sg; it is the noun benefitted by the action of *deti*.

1.4.7.2 The *-āya* inflection expresses the purpose of an action.

Example:
- *tathāgataṃ **dassanāya** gacchati* |
   (acc,m,sg)   (dat,n,sg)   (3,sg)
   = He goes **for the purpose of seeing** the Tathāgata.

   dassana (n) = seeing, vision, sight; dat,sg: *dassanāya*.

- *tathāgato devamanussānaṃ **hitāya** dhammaṃ deseti* | (*hita* (n) 'welfare')
   (nom,m,g)   (gen,m,pl)   (dat,n,sg)   (acc,m,sg)   (3,sg)
   = The Tathāgata teaches the Doctrine **for the welfare** of gods and men.

   manussa (m) = human being.
   devamanussānaṃ (gen,m,pl) = of gods and men.
   hita (n) = benefit, welfare; dat,sg: *hitāya*.

1.4.7.3 The dat is used in idiomatic usages with such words as *labhati* ('obtains'), *saṃvattati* ('leads to'), √*ruc* ('be pleased'), *ā-*√*ruc* ('inform'), √*kṣam* ('bear with'), *alaṃ* (ind; 'enough'), *bhabba* (adj; 'able', 'fit') / *abhabba* ('unable', 'unfit'), etc.

Examples:
- *sāriputtaṃ labhanti **dassanāya**, labhanti **payirupāsanāya*** |
   (acc,m,sg)   (3,pl)   (dat,n,sg)   (3,pl)
   (M, mūlapaṇṇāsa, opammavagga, rathavinīta-sutta)

= They obtain **the chance for seeing** (get to see) and **for honouring** Sāriputta.

payirupāsana (n) = attending on, worship, honour.

- … *bhabbo* **sambodhāya** *bhabbo* **nibbānāya** … |
(nom,m,sg; adj)   (dat,m,sg)   (dat,n,sg)
(S, nidānavagga, kassapa-saṃyutta, anottappī-sutta)
= One is fit **for** (/capable of) **enlightenment**, fit **for Nibbāna**.

sambodha (m) = complete enlightenment; *sambodhāya* (dat,m,sg) = for enlightenment.

- *taṃ* (nom,n,sg) … **amhākaṃ** (dat,pl of *amha*; 'for us') *ruccati* (3,sg; 'pleases')
ceva (*ca eva*) *khamati* (3,sg; 'is capable of bearing') |
= That … is pleasing and approvable **for us**.

- … *dakkho* (adj; 'clever') *puriso* …*ti alaṃ* (ind; 'enough', 'sufficient', 'fit for')
vacanāya (dat,n,sg; < *vacana* 'speaking') | (A, dasakanipāta, akkosavagga, sakka-sutta)
= … sufficient (does it suffice) **for speaking** of [him] as "a clever person".

- *te dhammā* … **dukkhāya** *saṃvattanti* | (M, mūlapaṇṇāsa, opammavagga, alagaddūpama-sutta)
= Those doctrines lead **to suffering**. (*saṃvattati* < *sam* + √*vṛt* I 'turn' = leads to)

In some of the above idiomatic usages, such as those connected with √*labh*, etc., the equivalence of dat to the infinitive is also evident:

Compare "*sāriputtaṃ* **labhanti dassanāya**" (above), with
"**labhanti** *gāmaṃ* … **pavisituṃ**" 'they obtain the chance to enter'
(D, aggañña-sutta. See also §11.1.2)

1.5   Adjective

An **adjective** (adj) itself has no intrinsic gender or number. Its grammatical form **must match the substantive that it qualifies.**

An adjective commonly precedes the substantive it qualifies. But in practice, it can be located anywhere in the sentence, and the substantive it qualifies can be easily identified on account of their grammatical agreement.

Where a series of adj, A1, A2, A3, A4, …, qualify the same noun X; A1 precedes X (or is first applied alone to X), and then A2, A3, A4, …, follow sequentially. (See example below: *upekkhako vihahati, sato ca sampajāno ca*)

Examples:

- **gambhīro**   *dhammo* |
(nom,m,sg; adj)   (nom,m,sg)
= **Profound** is the Doctrine. (The profound Doctrine.)

- ***saddho   ariya-sāvako*** │ = A/the **faithful** noble disciple.
  (nom,m,sg)   (nom,m,sg)

  Here, *ariya-sāvako* is the subject.
  saddho is an adj qualifying *ariya-sāvako*; so, like *ariya-sāvako*, it must also be nom,m,sg.

  saddho (nom,m,sg, adj) = having faith, faithful.
  ariya (adj)[4] = (adj; m/n) = noble, belong to the noble ones, of noble birth; a noble one, one with spiritual attainment.
  sāvaka (m) = disciple, "listener".

- ***anuttaraṃ puñña-khettaṃ*** │ = The **supreme** merit-field.
  (nom,n,sg)   (nom,n,sg)

  Here, *puñña-khettaṃ* is the subject.
  anuttaraṃ is an adj qualifying *puñña-khettaṃ*; so, like *puñña-khettaṃ*, it must also be nom,n,sg.

  anuttara (adj)[5] = unsurpassed, highest; *anuttaraṃ*: nom,n,sg.
  puñña (n)[6] = merit.
  khettaṃ (nom,n,sg)[7] = field.
  puñña-khettaṃ (nom,n,sg)[8] = merit-field.

- ***aniccā   vata saṅkhārā*** │
  (nom,m,pl) (ind) (nom,m,pl)
  (S, nidānavagga, anamataggasaṃyutta, dutiyavagga, vepullapabbata-sutta)
  = Impermanent indeed are the conditioning forces.

  anicca (adj) = impermanent.
  vata/*bata* (ind, emphatic) = indeed, certainly, verily.
  saṅkhārā (nom,m,pl; sub. This term always occurs in pl)[9] = conditionings, conditioning forces.

- ***dīgho   bālānaṃ saṃsāro*** │ (Cf. Khu, dhammapada #60)
  (nom,m,sg) (dat,m,pl) (nom,m,sg)
  = Long is *saṃsāra* to the childish ones.

  dīgho (nom,m,sg,adj) = long.
  bāla (adj, m) = young, new, childish, ignorant, foolish; a fool, a childish person, an immature person.
  saṃsāro[10] (nom,m,sg) = transmigration, the cycle of births and death.

- ***dhammo gambhīro duddaso duranubodho … nipuṇo …*** │
  (nom,m,sg) (nom,m,sg) (nom,m,sg)   (nom,m,sg)   (nom,m,sg)
  (S, sagāthāvagga, brahmasaṃyutta, paṭhamavagga, brahmāyācana-sutta)
  = The Dhamma is **profound, difficult to discern/see, difficult to realize**, … **subtle** …

  duddaso (nom,m,sg, adj) = hard/difficult to see/discern.
  dur-anubodho (nom,m,sg, adj) = hard to understand/realize, hard to be awakened to.
  nipuṇo (nom,m,sg, adj)[11] = subtle.

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- **kusalesu** *dhammesu* │ = In the **skillful** factors (/mental states).
  (loc,m,pl) (loc,m,pl)

  kusalesu is an adj qualifying *dhammesu*; so, like *dhammesu*, it must also be loc,m,pl.

  kusala (adj)[12] = skillful, wholesome.

- **susukhaṃ** *vata* <u>*nibbānaṃ*</u>, … **asokaṃ virajaṃ khemaṃ** │
  (nom,n,sg) (ind) (nom,n,sg)   (nom,n,sg) (nom,n,sg) (nom,n,sg)
  (Khu, theragāthā, tikanipāta, bākulatthera-gāthā)
  = Very pleasant indeed is Nibbāna, … sorrowless, stainless, secure.

  Note that in the string of four adj — *susukhaṃ*, *asokaṃ*, *virajaṃ*, *khemaṃ* — qualifying *nibbānaṃ*, the first one precedes *nibbānaṃ*, the others are sequentially placed after it.

  susukha (adj) = very happy, very pleasant, extremely happy, extremely pleasant.
  nibbāna (n)[13] = the ultimate goal of Buddhism wherein is the complete cessation of all *dukkha* (suffering, unsatisfactoriness).
  asoka (adj) = sorrowless.
  viraja (adj) = dustless, free from stain, pure.
  khema (adj; m/n noun)[14] = secure, safe, at ease; security, safety, a secure state.

- **akusalānaṃ** *dhammānaṃ pahānāya* │
  (gen,m,pl)   (gen,m,pl)
  = For (the sake of) the abandoning of the unskillful factors (/mental states).

  akusalānaṃ is an adj qualifying *dhammānaṃ*; so, like *dhammānaṃ*, it must also be gen,m,pl.

  akusala (adj)[15] = unskillful/unwholesome.
  pahāna (n)[16] = abandoning/abandonment; dat,sg: *pahānāya*

1.6 Indeclinables (ind)
Some Pāli words **always remain in the same form**. They are called **indeclinables** (ind).

Examples:
- *idha* = here.
- *ti* (/*iti*) = used like a quotation mark (it marks out a direct speech, a thought, a defination, etc. Other uses will be explained in later lessons); thus, therefore.
- *pi* (/*api*) = also, too, even.
- *ca* (enclitic) = and.
- *vā* (enclitic) = or.
- *eva* (emphatic particle) = (the) very, only, just, itself, exactly, etc.
- *kho* (emphatic particle; various meaning) = indeed, etc.
- *pana* = but, and, and now, then, now, furthermore, etc.

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1.6.1 Adverbs are all indeclinables

Examples:

- *sabbathā* = in all ways;
- *bahiddhā* = externally;
- *evaṃ* = thus, in this way;
- *tatra/tattha* = therein, in that context.

1.7 Verbs

The declensional cases are better and more meaningfully illustrated in complete sentences and clauses, containing verbs. We shall therefore now proceed to an introductory discussion on Pāli verbs. These have **3 persons: 3ʳᵈ person, 2ⁿᵈ person, 1ˢᵗ person**, and specific sets of **ending**: present tense ending: **-*ti*** (3ʳᵈ, sg), **-*nti*** (3ʳᵈ, pl); etc.

1.7.1 Present Tense of √ *gam* 'go'

persons	sg	pl
3ʳᵈ (*so*: he)	*gacchati* He goes	(*te*: they) *gacchanti* They go
2ⁿᵈ (*tvaṃ*: you)	*gacchasi* You go	(*tumhe*: you) *gacchatha* You (all) go
1ˢᵗ (*ahaṃ*: I)	*gacchāmi* I go	(*mayaṃ*: we) *gacchāma* We go

With a few exceptions, verbs are derived from their **roots (*dhātu*)**, and students are advised to learn to trace the root — where possible — for every verb that they are learning.

The standard order of a Pāli sentence is: **subject — object — verb**. An adjective generally precedes the substantive it qualifies, and an adverb generally precedes the verb it modifies.

However, such an order is not mandatory. In practice, the grammatical function of each word in a sentence, irrespective of its position, can be easily identified since its morphological form is well specified.

The most important information is to be found in the verb, which should thus be first identified. However, note that the verb *to be* is often left out as being understood, as shown in the following sentences:

- <u>*rūpaṃ*</u>   *aniccaṃ* | = Form is impermanent.
  (nom,n,sg) (nom,n,sg)

In this sentence, *rūpaṃ* (nom) is the subject (doubly underlined); *aniccaṃ* is adjective qualifying *rūpaṃ*. There is no need of a Pāli verb corresponding to 'is').

rūpa (n) = matter, visible form.

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Examples of Pāli sentences containing verbs
(Words doubly underlined are the subject of the sentence)

samaṇo *gotamo sakyaputto … videhesu cārikaṃ carati* |
(nom,m,sg) (nom,m,sg) (nom,m,sg) (loc,m,sg) (acc,m/n,sg)
(M, majjhimapaṇṇāsa, brāhmaṇavagga, brahmāyu-sutta)
= Gotama, the recluse, a son of the Sakyans, is moving about (/wandering) among the Videhans.

samaṇo, *gotamo* and *sakyaputto* are three nouns in apposition, sharing the same action (verb); *samaṇo* and *sakyaputto* are attributes to *gotamo*: Gotama, (who is) the recluse and a son of the Sakyans, wanders …

sakya-putta (m) = a son of the Sakyans, a Sakyan.
Videha (m; npr) = name of a country, people from the Videha country.
cārika (adj; m/n) = moving about, practicing; a wandering; a wandering ascetic.
carati (3,sg; pre, < √*car* I 'move', 'go') = moves, goes, walks, travels over; conducts oneself, lives, practices.
cārikaṃ carati = 'moves on a wandering', wanders on, travels about.

idha modati … | … *so pamodati* | (Khu, dhammapada #16)
= Here he rejoices …; … he greatly rejoices. (From the verb, the 3,sg person is understood)

modati (3,sg; pre, < √*mud* I 'rejoice') = rejoices.
pamodati (3,sg; pre, < *pra* + √*mud* I 'rejoice') = greatly rejoices, becomes overjoyed.

idha *ahaṃ* … *ekaccaṃ puggalaṃ passāmi* … | (S, nidānavagga, sagāthaka-sutta)
(adv) (nom,sg) (acc,m,sg) (acc,m,sg) (1,sg)
= Here, I see a certain person …

ekacca (adj) = a certain, some (indefinite).
passati (3,sg; pre, < √*paś* I 'see') = he sees.

samaṇo *agāraṃ na ajjhāvasati* |
(nom,m,sg) (acc,n,sg) (ind) (3,sg)
= A recluse does not live at home (in the house).

agāra (n) = home, house.
na (ind; negative particle) = not.
ajjhāvasati (3,sg; pre, < *adhi* + *ā* + √*vas* I 'dwell') = resides upon, dwells in, lives on, inhabits.

tathāgato dhammaṃ bhāsati |
(nom,m,sg) (acc,m,sg) (3,sg)
= The Thus-gone One speaks (teaches) the Doctrine.

tathāgata (m)[17] = 'Thus Gone/Come One'; An epithet for the Buddha.
bhāsati (3,sg; pre, √*bhāṣ* I 'speak') = speaks.

so *samaṇaṃ evaṃ vadati* |
(nom,m,sg) (acc,m,sg) (adv) (3,sg)
= He speaks/says thus to the recluse.

so (nom,sg, pron) = he, that.
vadati (3,sg; pre, √*vad* I 'say') = says.

upāsakā   sāvake   pucchanti |
(nom,m,pl) (acc,m,pl)   (3,pl)
= The lay devotees ask the disciples.

upāsaka (m) = lay devotee.

[*so*]   *upekkhako ca viharati   sato   ca sampajāno* |
(nom,m,sg) (nom,m,sg) (ind)   (3,sg)   (nom,m,sg) (ind) (nom,m,sg)
(D, pāthikavagga, saṅgīti-sutta)
= He dwells equanimous, mindful and fully aware.

Notice here, that, the first adj (*upekkhako*) comes first in the complete clause; the other two adj (*sato* and *sampajāno*) then follow in a sequence. (Also see remark in §1.5)

upekkhaka (adj) = even-minded, equanimous.
sata (adj) = mindful.
sampajāna (adj) = properly aware, fully alert.

ahaṃ   sugatassa dhamma-vinaye pabbajāmi |
(nom,sg) (gen,m,sg)   (loc,m,sg)   (1,sg, <√ *vraj*)
= I go forth in the Well-gone-one's *Dhamma-vinaya*[18].

ahaṃ (1st pers pron; see §5.3) = I.
su-gata (m; also adj)[19] = 'well departed', Well-gone One; an epithet of the Buddha.
vinaya (m)[20] = monastic discipline, guide.
pabbajati (3,sg; pre, < *pra* + √ *vraj* I 'proceed')[21] = goes forth, leaves home (to be a monk/novice), renounces the world.

tumhe dhammassa atthaṃ   pucchatha |
(nom,pl) (gen,m,sg)   (acc,m,sg) (2,pl, < √ *prach*)
= You ask the Doctrine's meaning.

tumhe (2nd pers pron, pl of *tvaṃ*, see §5.3) = you.
attha (m)[22] = meaning, purpose, benefit, wealth, object, thing, matter, affair.

tathāgataṃ vā tathāgata-sāvakaṃ vā dassanāya gacchati |
  (acc,m,sg)   (acc,m,sg)   (dat,n,sg)   (3,sg)
(A, chakkanipāta, anuttariyavagga, anuttariya-sutta)
= He goes for the sight of (he is going to see) the Tathāgata or the Tathāgata's disciple.

… *akusalānaṃ dhammānaṃ an-uppādāya … viriyaṃ ārabhati* |
    (gen,m,pl)   (gen,m,pl)   (dat,m,sg)   (acc,n,sg) (3,sg)
(D, pāthikavagga, saṅgīti-sutta)
= He mobilizes energy for the non-arising of the unskillful mental states.

uppāda (m) = arising.
an-uppāda (m) = non-arising.
viriya (n) = vigour, energy.
ā-rabhati (3,sg, < √ *rabh* I 'grasp'; *ā-rabh*: 'undertake', 'begin', 'be active') = undertakes, initiates;
    viriyaṃ ārabhati = becomes energetic, arouses energy.

Exercise 1
Clauses and sentences from the *sutta*-s for reading and translation
(Although in this first exercise)

Virtues of the Buddha (epithets of the Buddha)

iti pi <u>so</u> ... sammā-sambuddho, … sugato, ... <u>buddho</u> ... |
= Such also is he (He is also known as), ... the Perfectly Fully Enlightened One, … the Well-gone One, ... the Enlightened One.

iti pi <u>so</u> = He (/that Tathāgata) is also known as thus:
iti (ind) = thus, such, is known as/called … ("…").
pi (= *api*) (ind) = also, too.
sammā-sambuddho = Perfectly Fully Enlightened (One):
sammā- (adv) = properly, perfectly, thoroughly, truly; (in compound, e.g., *sammā-diṭṭhi* 'proper view') perfect-/proper-/right-. (See §4, ex)
sambuddho (nom,m,sg) = fully enlightened, the Fully Enlightened (One).
sugata (adj; m, PPP, < *su* + √*gam* I 'go') = 'well gone', gone to a fortunate destiny (*sugati*), fortunate, faring well; the Well-gone One, the Fortunate One.

Virtues of the Dhamma (*dhammaguṇavandanā*)

... <u>dhammo</u> sandiṭṭhiko, akāliko, ehipassiko, opanayiko, ... |
(nom,m,sg)

= The Dhamma ... is visible, independent of time, inviting inspection, onward leading, ...

san-diṭṭhiko (nom,m,sg; adj, < *sam* + *diṭṭha* + *ika*) = visible, visible here and now.
akāliko (nom,m,sg; adj, < *a* + *kāla* + *ika*) = not dependent on time (i.e., true at all times).
ehi-passiko (nom,m,sg; adj, < *ehi* + *passa* + *ika*) = (inviting to) come and see, open for all to see.
opanayiko (nom,m,sg, adj; < *upanaya* + *ika*) = leading on to [Nibbāna].

Virtues of the Saṅgha (*saṅghaguṇa-vandanā*)

... <u>sāvaka-saṅgho</u> … yadidaṃ cattāri <u>purisa-yugāni</u> | *aṭṭha <u>purisa-puggalā</u>* |
(nom,m,sg; sub)　　(ind)　(num)　(nom,n,pl; sub)　(num)　(nom,m,pl; sub)

… an-uttaraṃ <u>puñña-khettaṃ</u> lokassā ti (lokassa iti) |
(nom,n,sg; sub)　(gen,m,sg)

= The disciple-saṅgha ..., namely, the four pairs of individuals and eight persons. … It is the supreme merit-field for the world.

saṅgho (nom,m,sg) = community.
yad idaṃ (adv) = that is to say, namely.
yadidaṃ cattāri purisayugāni = that is to say: the four pairs of persons.
aṭṭha purisa-puggalā = the eight individual persons.
cattāri (nom,n,pl of num *catu*) = four.
purisa (m) = man, individual person.
yugāni (nom,n,pl) = pairs.
cattāri purisa-yugāni[23] = four pairs of persons.
aṭṭha (nom,m,pl; num)[24] = eight.

an-uttaraṃ puññakhettaṃ lokassā ti (*lokassa iti*) = unsurpassed field of merit for the world:
anuttaraṃ (nom,n,sg, adj)[25] = unsurpassed, highest.
khettaṃ (nom,n,sg)[26] = field.
loka (m) = world, people in the world.
lokassa (gen,sg,m) = of/for the world (last '*a*' lengthened before *ti*).
ti (ind, end quote; = *iti*).

aniccā   vata saṅkhārā … | [*saṅkhārāṇaṃ*] *vūpasamo sukho* |
(nom,m,pl) (ind) (nom,m,pl)   (gen,m,pl)   (nom,m,sg) (nom,m,sg)
(Cf. S, nidānavagga, anamataggasaṃyutta, dutiyavagga, vepullapabbata-sutta)
= Impermanent indeed are the conditioning forces. The quiescence of the conditioning forces is happy.

saṅkhārāṇaṃ (gen,m,pl) = of the conditioning forces.
vūpasama[27] (m; < *vi* + *upa* + √ *śam* IV/I 'be quiet') = quiescence, allaying, calming, cessation.
sukha (adj) = happy, pleasant, comfortable; *sukho* (nom,m,sg) qualifies *vūpasamo* (nom,m,sg).

malā   ve pāpakā dhammā, asmiṃ   loke paramhi ca |
(nom,n,pl) (ind) (nom,m,pl) (nom,m,pl) (loc,m,sg) (loc,m,sg) (loc,m,sg) (ind)
(Khu, dhammapada #242)
= Taints indeed are the evil factors, in this world and that beyond.

mala (n) = taint. (Here *malā* is placed in front for emphasis)
ve (ind; emphatic particle) = indeed, truly.
pāpaka (adj) = bad, evil.
asmiṃ (loc,m,sg; of demon pron *ayaṃ* 'this'. For declension, see §5.2) = in this.
para (adj, adv) = another, other; beyond; further side.
paramhi (loc,m,sg, qualifying *loke*) = in the (world) beyond.

buddhaṃ saraṇaṃ gacchāmi |
(acc,m,sg)   (acc,n,sg)   (1,sg 'I go')   (both *buddhaṃ* and *saraṇaṃ* are obj of *gacchāmi*)
= I go to the Buddha for refuge.

saraṇa (n)[28] = refuge, protection, shelter.

dhammaṃ saraṇaṃ gacchāmi |
= I go to the Dhamma for refuge.

saṅghaṃ saraṇaṃ gacchāmi |
= I go to the Saṅgha for refuge.

so …   *na viriyaṃ ārabhati* | (A, aṭṭhakanipāta, kusītārambhavatthu-sutta)
(nom,m,sg) (ind) (acc,n,sg)   (3,sg)
= He does not take up effort (does not exert himself).

te   sakaṃ   vādaṃ (y)eva vadanti |
(nom,m,pl) (acc,m,sg) (acc,m,sg) (ind)   (3,pl)
= They speak about only their own teaching.

te (nom,m,pl of *so*; dem pron) = they; those.
saka (adj) = one's own.
vāda (m) = speech, doctrine.

Lesson 1

samaṇa-brāhmaṇā _kesaputtaṃ āgacchanti_ |
(nom,m,pl)   (acc,m,sg)   (3,pl)

_te …_   _para(p)pavādaṃ … pari-bhavanti_ |
(nom,m,pl)   (acc,m,sg)   (3,pl)

= Recluses and brahmins come to Kesaputta. They … despise/denounce the doctrines of others.

brāhmaṇa (m)[29] = brahmin.
samaṇa-brāhmaṇā (nom,m,pl) = recluses and brahmins (collectively referring to the religieux of India).
Kesaputta (m, npr) = name of a town.
ā-gacchati (3,sg; pre, < √ _gam_ I 'go') = he comes.
para(p)pavāda (m) = others' doctrine.
pari-bhavati (3,sg; pre, < _pari_ + √ _bhū_ I 'become') = despises, denounces.

kathaṃ … _samaṇo_ _gotamo_ _sāvake vineti_ |
(adv)   (nom,m,sg) (nom,m,sg) (acc,m,pl) (3,sg)

(M, mūlapaṇṇāsa, mahāyamakavagga, cūḷasaccaka-sutta)

= How does recluse Gotama guide the disciples?

kathaṃ (adv) = how?
vineti (3,sg; pre < _vi_ + √ _nī_ I 'lead') = guides, instructs, trains, leads, educate.

buddho   _so_ … _bodhāya dhammaṃ deseti_ |
(nom,m,sg; adj)   (nom,m,sg) (dat,m,sg)   (acc,m,sg) (3,sg)

(M, mūlapaṇṇāsa, mahāyamakavagga, cūḷasaccaka-sutta)

= He is enlightened, and he teaches the Dhamma for enlightenment.

buddha (adj; PPP of √ _budh_ IV/I 'be awake') = awaken, enlightened. (_buddho_ here is an adj for _so_)
bodha (m) = enlightenment, awakening.

[_sāvako_]   _satova_ (_sato va_) _abhikkamati, satova paṭikkamati, satova tiṭṭhati,_
(nom,m,sg) (nom,m,sg)   (3,sg)   (3,sg)   (3,sg)

satova nisīdati … | _idaṃ …_ _anussatiṭṭhānaṃ … satisampajaññāya saṃvattati_ |
(3,sg)   (nom,n,sg)   (nom,n,sg)   (dat,n,sg)   (3,sg)

(A, chakkanipāta, anuttariyavagga, udāyī-sutta)

= [A disciple,] properly mindful, steps forward, properly mindful, steps backward, properly mindful, stands, properly mindful sits, … This condition of continuous recollection conduces to mindfulness and clear awareness.

sato va (/_eva_ emphatic particle; _sato_ (adj) 'mindful') = very much mindful, properly mindful, ever mindful.
abhi-kkamati (3,sg; pre, < _abhi_ + √ _kram_ I 'step') = steps forward, advances progresses, increases.
paṭi-kkamati (3,sg; pre, < _abhi_ + √ _kram_ I 'step') = steps backward, retreats, recedes, subsides.
nisīdati (3,sg; pre, < _ni_ + √ _sad_ I 'sit') = sits down.
anussati (f; For the declension of f noun, see §3.7) = recollection, continuous mindfulness.
ṭhāna (n) = place, location, locality, station, situation, case, matter, state, quality, condition, ground.
anussati-ṭṭhāna (n) = state of recollection, quality of recollection, condition of recollection, subject of recollection.
sati (f)[30] = memory, mindfulness.

sampajañña (n) = clear awareness.

saṃvattati (3,sg; pre, < *sam* + √ *vṛt* I 'turn') = leads to, conduces to, proceeds towards.

[*akusalā*]   *dhammā* … *ahitāya dukkhāya saṃvattanti* |
      (nom,m,pl)   (dat,n,sg)   (dat,n,sg)   (3,pl)

(A, tikanipāta, mahāvagga, sāḷha-sutta)

= Unskillful mental states (*dhammā*) conduce to non-benefit/harm, to suffering.

hita (n) = benefit, welfare.

ahita (n) = non-benefit, harm.

[*brāhmaṇā*] *gotamaṃ dassanāya upasaṅkamanti* |
  (nom,m,pl)   (acc,m,sg)   (dat,n,sg)   (3,pl, pre)

(A, chakkanipāta, mahāvagga, phagguna-sutta)

= The brahmins approach (are going near) for the sake of seeing … Gotama.

dassana (n) = seeing, vision, sight.

upasaṅkamati (3,sg; pre, < *upa* + *sam* + √ *kram* I 'step') = goes near, approaches.

cittuppādam pi   kho aham … *kusalesu dhammesu bahukāraṃ vadāmi* |
  (acc,m,sg)   (ind) (ind) (nom,sg)   (loc,m,pl)   (loc,m,pl)   (acc,m,sg)   (1,sg)

(M, mūlapaṇṇāsa, mūlapariyāyavagga, sallekha-sutta)

= I say that even the generation of thought towards the skilful states is greatly helpful.

citta (n)[31] = thought, mind.

cittuppāda (m; < *citta* + *uppāda*) = generation/production of thought.

cittuppādam pi ('even')… *vadāmi* = I say that even *cittupāda* is …

bahukāra (adj) = doing much, greatly helpful, of great service. (*bahukāraṃ* qualifying *cittupādaṃ*).

Notes

[1] Ch: 沙門.   [2] Ch: 王舍城.   [3] Ch: 貪.   [4] Ch: 聖.   [5] Ch: 無上.   [6] Ch: 福，功德.
[7] Ch: 田.   [8] Ch: 福田.   [9] Ch: 行，諸行.   [10] Ch: 輪迴.   [11] Ch: 微妙, 妙.   [12] Ch: 善.
[13] Ch: 涅槃.   [14] Ch: 安穩.   [15] Ch: 不善.   [16] Ch: 斷.   [17] Ch: 如來.   [18] Ch: 法律.
[19] Ch: 善逝.   [20] Ch: 毘奈耶.   [21] Ch: 出, 出家.   [22] Ch: 義.   [23] Ch: 四雙.   [24] Ch: 八.
[25] Ch: 無上.   [26] Ch: 田.   [27] Ch: 寂滅.   [28] Ch: 依.   [29] Ch: 婆羅門.   [30] Ch: 念.
[31] Ch: 心.